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the poor, it was *this* that seconded his powerful and triumphant appeal!

In the intercourse of private life, the conversation of this amiable man possessed a certain "charm," that threw an interest upon every subject. On literature and politics, his remarks were at once ingenious, solid and instructive. In discussion he was mildness itself. Unconscious of his own superior endowments, his modesty added a value *and a grace*, to the splendid qualities by which he was distinguished.

But it was in the closer circle of intimate friendship, the characters of his great mind, appeared in their just and proper forms. Noble, generous, sincere, he had nothing to pretend or dissemble in friendship. *Here* his whole heart was open; *here* he knew no reserve; and *only here* could his virtues be appreciated or known. To his tried friend he was faithful; for him he could sacrifice interest—liberty—life itself. At friendship's shrine he could sacrifice all, except his religion—except his country!

His religion vilified! his country oppressed! but each, by suffering, the more endeared to this generous patriot, and true Catholic pastor.

Honoured be thy memory in the affection of Ireland! In peace may thy spirit repose!

Obiit 5th die Martii, A. D. 1814. et. 41.

To the Proprietors of the Belfast Magazine.

THE writer of the following essay requests the Proprietors of the Belfast Magazine to insert it. It was refused by the Belfast Commercial Chronicle, as will appear by the correspondence which the writer sends with this; and which he would wish to have inserted with the

original essay. It is dated 28th January, 1813, and is of use to explain the other.* Jan. 26, 1814.

BIBLE SOCIETIES.

ON the 15th September last, a society was introduced at Ballymoney, to co-operate with the Belfast Branch of the Hibernian Society of Ireland. In consequence thereof, considerable subscriptions have been obtained to disseminate the sacred scriptures to the poor. The nature of that good work was not at that time fully explained unto, or understood by the assembly. It afterwards appeared that the money thus obtained, and by sermons to be preached, is to be remitted to the cashier of the Belfast branch of this Society, that a Repository for sale of the books has been established at Ballymoney, and that the poor who chuse to purchase them may have them at certain prices, on complying with the terms of the appointment, and that the produce of such sales shall be remitted to Belfast every three months.

At a meeting held at Ballymoney, on the 21st of September, it was observed to that plan, then, but not before, communicated, that our total subscriptions and collections are sunk; that the poor have not money, and in these pinching times, many of them are rather actuated to obtain a scanty subsistence for their children, than to purchase the bread of life.

* To allow an opportunity for free discussion, and to give to every one an opportunity of being heard, both for and against any subject of public concern, insertion is granted to the original paper, but the correspondence between the writer and the editor of the Commercial Chronicle is omitted, partly for want of room, and partly because it does not appear to be necessarily connected with the subject of the Essay. It is ready to be returned to the order of the writer. B.M.M.

It is an old and a true proverb, that charity begins at home. In the year 1809, many who chose to subscribe to the Rev. Mr. Mitchell of Ballymoney, received bibles and testaments, and distributed them gratis to their indigent neighbours.

The plan at present does not offer any premium (as it may be named) to the poor to read the scriptures, save that they can be purchased a few pence cheaper. And no wonder they should be cheaper; for such an impression or edition of low-priced bibles and testaments sent to Ballymoney dishonour the word of God; they seem, long since printed, to be the refuse of Stationers' shops. Would a good master offer them to his slave, or menial servant, if he wished they should read or meditate on the sacred volumes?

Sunday schools and free schools are excellent preparations for a knowledge of the sacred oracles; many of the parents in different parts of Ireland cannot read, and to offer them to the children before they are taught to read, much more that the parents should now purchase them, seems something like an absurdity. Indeed we may hope for amendment in all ranks, as the clergy, roused from their former lethargy, do their duty in visiting and exhorting their flocks; they now perceive that going through the accustomed service of their respective churches is but a part of their duty. The Presbyterians, even the Presbyterians themselves, select and read certain portions of Scripture to their hearers, as is done in the Established Church. Many of them also have it in contemplation to introduce a collection of psalms and hymns, printed by Mr. Moffet, Newry, 1811, which they think is better suited, and better adapted to the Christian worship, than any they have hitherto seen.

We have assumed the name of a branch of the Hibernian Society. The Scriptures are no doubt wanted in many parts of Ireland mostly inhabited by Roman Catholics. It is the duty of this Society to supply them, when a fit opportunity offers, and they can be read. If it can be amicably settled that they shall have their own translation, viz. the Doway Bible, with the notes, it is well.

We are persuaded that the New Testament contains many salutary doctrines and precepts, to guide the heart and life of a Christian, independent of controverted points between the Protestant and the Catholic; doctrines and precepts sufficient to make men wise unto salvation; therefore, with leave of the learned and pious sons of Levi, we consent. But we are aware that the most intelligent and leading men of the Catholic profession are so much engaged in a favourite pursuit, as not to admit of mature deliberation on any other important subject for some time.

It is doubtless a most benevolent scheme to circulate the word of God in Asia, Africa, and America, among Christians, Jews, Hindoos, and Mahomedans, &c. For a concise account of those sects we must refer to a Narrative published by that enterprising Gentleman, the Rev. Claudius Buchanan, 3d edition, printed in Edinburgh, 1812.

But that grand scheme has been undertaken, and partly accomplished, by the generous and wealthy inhabitants of great Britain.

The wants of our own country are manifest; our contributions are scarcely adequate thereunto; nor can it be expected that the *Hibernian Bible Society* should not, in the first place, exert themselves in favour of the youth of Ireland. Having taught them to read, &c., a decent edition of the scriptures should be

provided, to be distributed in due time for their perusal. For apparent reasons, copies of the scriptures without notes are to be distributed. Though it must be admitted, that separate tracts, notes, and sermons, are of great importance, and the perusal of them as well by the learned as the unlearned, are highly conducive to the right understanding, the meaning, scope, and design of the inspired writers.

It is to be presumed, that curiosity, and also a desire to obtain still greater improvements in scriptural knowledge, have prompted every Presbyterian or Dissenting Minister to lay out as much of their additional Regium Donum as would purchase the Rev. Dr. Campbell's Preliminary Dissertations, and his Translations of the Four Gospels, from the original Greek. This is allowed by competent judges to be superior to any translation they have seen. It is without any comment on the text, and it is written in paragraphs, which give the sense much better than dividing them in verses, as in our translation.

Many instances could be given of the real meaning or true translation of the texts that differ from that in use by us. One, for instance, is in the Lord's Prayer; instead of "lead us not into temptation," he renders it "abandon us not to temptation;" which he supports in the notes.

It is now offered to the mature consideration of the Bible Society, if it would not be proper to print a number of said translations without notes, (comment they have not any,) and let such as chuse to purchase, have them at prime cost, as also some practical discourses and sermons such as Jortin's and Clarke's. Even these, were our people deprived of the improvement by others, are copious, rational, interesting, and explanatory; almost on every

subject. If those sermons were printed in small volumes, so as to come cheap, many sets would be bought up by individuals and reading societies in the country, and thereby much knowledge and practical improvement and information would be obtained.

B. AND H.,
MEMBERS OF THE SOCIETY.
Ballymoney, Jan. 1, 1813.

For the Belfast Monthly Magazine.

ESSAY ON CONJUGAL LOVE.

HOW can men be unkind to their wives? It makes my flesh creep to think sometimes that this is the case. What! man placed the guardian protector, solace over the helpless, the weak, the frail! Does not all nature rise up in vindication of suffering imbecility? Every unkind look, as well as every unkind word, is a violation of the law of kindness which enjoins to protect the weak; and as conscience speaks an upbraiding as well as hortative language, in every bosom, every violation of this law meets, no doubt, its due upbraidings there; I mean in every bosom that has not, by long practising in unkindness, obliterated the sensitive powers. When this is done, and the heart, formed to sensibility in its original creation, becomes calloused over completely, then the law of cruelty is established: man loses the gentle susceptibility of his nature, those fine feelings which are the organs and instruments of that refined pleasure which belongs to the exquisite texture of the human mind. When we estimate what a change is thus wrought, from the feelings of a God, to the insensibility and brutal fury of a demon, shall we not deprecate the smallest departure from this heaven of enjoyment,